

i of Straker.

A Sermon Preach'd before the Right Honourable Sir Robert  
Beauchamp, Kt. Lord-Mayor, the Aldermen, and Citizens  
of London, at the Cathedral Church of St. Paul, at the  
Cathedral Church of St. Paul, on Wednesday, January  
16th. 17<sup>11</sup>/<sub>12</sub>. being the Day appointed by Her Majesty  
for a Publick Fast. By William Butler, Chaplain to his  
Lordship. 4<sup>o</sup> London Printed by J. H. for Sam. Crouch,  
at the Corner of Popes-Head-Alley in Cornhill, 1712.  
Bodl. Pamph. 305

2  
A Sermon Preached to the Societies for Reformation of Manners,  
at St. Mary-le-bone, on Monday, January the 1<sup>st</sup> 1721.  
By William Butler d.d. B. Rector of St. Ann's within Alders-  
gate. Published at their Request. London: Printed  
and Sold by J. Downing in Bartholomew Close, near West-  
Smithfield, 1722. 8<sup>o</sup> Bodl. Pamph. 366.

Watt ascribes to him the following Sermons

Thanksgiving for Victory; on Esth. 4. 14. 4<sup>o</sup>. 1704

of size Term.; on Tit. 3. 1. 1715. 4<sup>o</sup>.

Vice the Destruction of the Soul; on Matth. 8. 22. 1719. 4<sup>o</sup>.

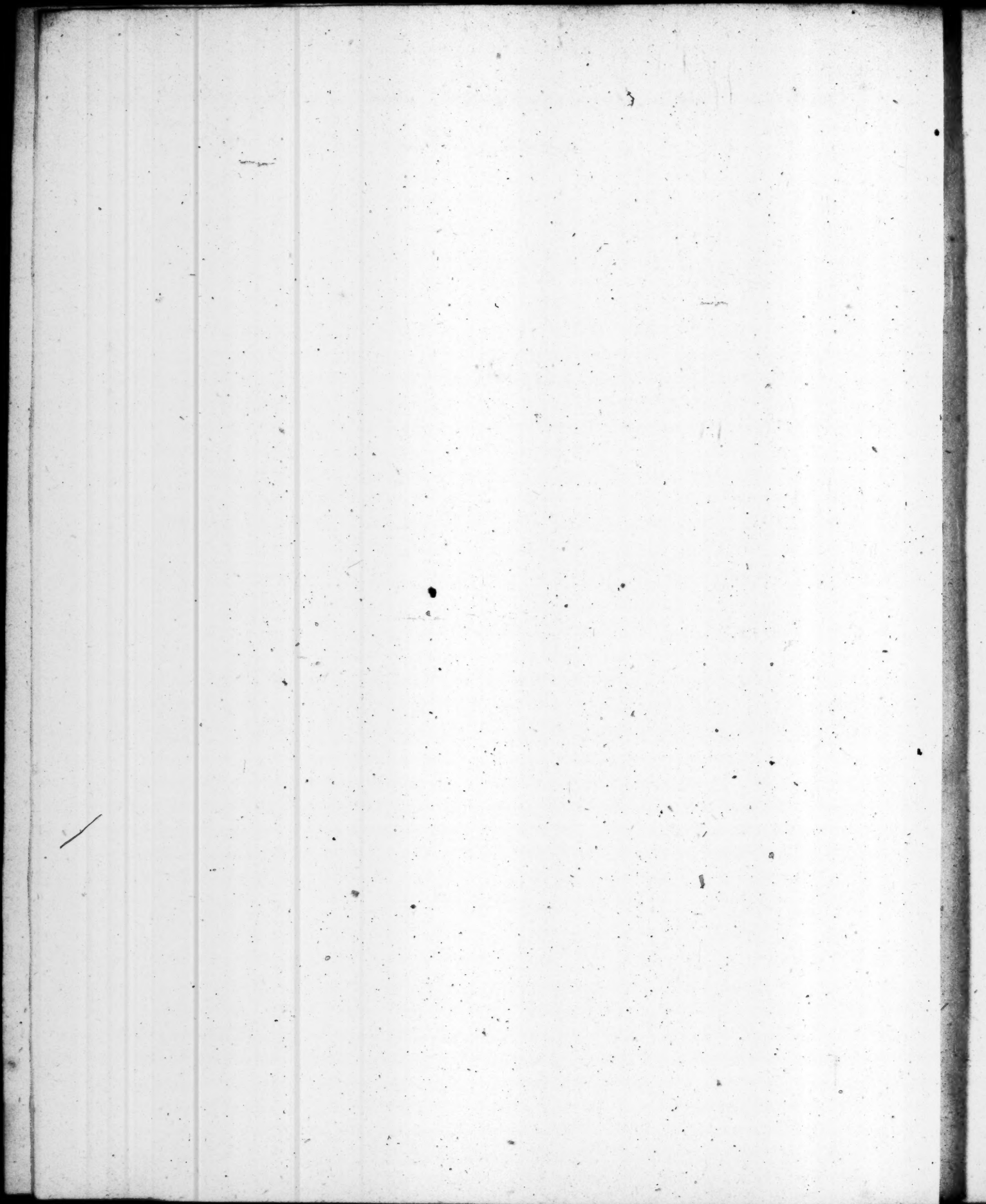
on Ephes. 5. 11. 1722. 8<sup>o</sup>.

on Exod. 20. 7. 1723. 4<sup>o</sup>.

Election of Lord Mayor; on Neh. 5. 19. 1724. 4<sup>o</sup>.

28 MR 59

William Butler was collated to the Prebend of Ealdstreet Jan. 6. }  
Dugdale's St Pauls by Ellis p. 248. 1728<sup>8</sup>/<sub>9</sub>. }











4474.2.10.



*The Character of a* GOOD MAGISTRATE.

A  
SERMON

Preached before the

Lord-Mayor,

AND

*Court of* ALDERMEN,

AT THE

Parish Church of St. *Lawrence Jewry*;  
on the 29th of *September*, 1729.

By WILLIAM BUTLER, *L.L.B. Rector*  
of St. Anns *within* Aldersgate.

*London*: Printed by JOHN MARCH, in the Year of Our  
Lord, M DCC XXIX.

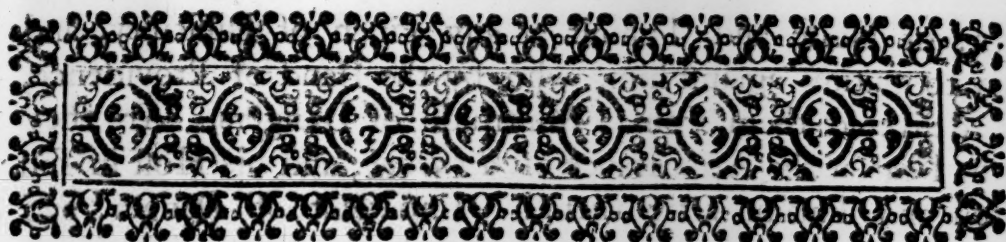
*Baylis Mayor*

*Cur' Special' tent' Die Lunæ, in Festo  
Sti' Mich' Archang' scil. 29<sup>o</sup> Die  
Septembr' 1729. Annoq; Rni' Georgij  
Scdi' Magnæ Britanniae, &c. tertio.*

**I**T is Ordered, That the Thanks of this Court be given to the Reverend Mr. *Butler*, for his *SERMON* this Day preached before this Court, and the *Liveries* of the several Companies of this CITY, at the Parish Church of St. *Lawrence Jewry*, before the Election of a LORD - MAYOR for the Year ensuing, and that he be desired to print the same.



*Jackson.*



EXODUS xviii. ver. 21.

*Moreover, thou shalt provide out of all the  
People, able Men, such as fear God ;  
Men of Truth, hating Covetousness.*



WE have in these Words the true Character of a good Magistrate, drawn by *Jethro*, *Moses's* Father-in-Law, who thus describes, and recommends him to *Moses's* Choice, who much wanted such worthy Magistrates, to help and ease him of the Burden, which sat so heavy on his Shoulders. The Weight of Government, it seems, lay so hard upon him, that *Jethro* blames his Son-in-law, for going beyond his Strength, and making himself too much a Slave to serve the People. *The Thing that thou doest is not good*, says *Jethro* to *Moses*: *Thou wilt surely wear away, both thou, and this People with thee ; thou art not able to perform it thy-self alone.* Verses 17, 18. To judge the Causes of a whole Nation is too great a Task for one Man to undergo ; especially if he did but consider what a Set of People he had to deal with, a stiff-necked and perverse Generation, full of Murmur and Complaint at every Turn;



Turn; of Noise and Tumult at any Pinch of Difficulty, and ready to mutiny against him, who, by the Hand of Providence, had delivered them from a Multitude of Dangers. Are they put in Fear at the Appearance of *Pharaoh*, and his Host in full March and Pursuit after them? Impatient of Danger, and eager to reflect on *Moses*, though they knew that God had sent him to be their Leader, their Saviour, and Deliverer; though they had seen with their own Eyes the many Wonders he had already done for them, yet they cannot—— no, they cannot forbear to clamour, and burst forth into this bitter and sarcastick Expostulation against him. What, say they, *because there were no Graves in Egypt, hast thou taken us away to die in the Wilderness? Wherefore hast thou thus dealt with us, to carry us forth out of Egypt? Is not this the Word, that we did tell thee in Egypt, saying, let us alone that we may serve the Egyptians? For had it not been better for us to have served the Egyptians, than that we should die in the Wilderness?* Exod. xiv. 11, 12. Are they in Straits for Want of Bread? presently they cry out against *Moses*, and in a surly Strain of Language they say, *Would to God we had died by the Hand of the Lord, in the Land of Egypt, when we sat by the Flesh-pots, and when we did eat Bread to the full; for ye have brought us forth into this Wilderness to kill this whole Assembly with Hunger.* Exod. xvi. 3. Thus they grudge and grumble against *Moses*, as if he, and not God, was the Author of this Scarceness. Does God send them Bread from Heaven, and feed them to the full? They come in Time to loath even Angels Food, and in an obstreperous Tone cry out, *Who shall give us Flesh to eat?* And what is to be done in this Case? What Steps must *Moses* take to manage such unruly People as are pleased neither full nor fasting? The best Way, no Doubt, is to follow *Jethro's* Advice: Let *Moses* take in others to assist him, and have a Share of Government



vernment with himself; for what one single Man is sufficient for these Things? To be continually haunted with Out-cries, and plagued with a Spirit of Contradiction, is more than can be born by one Man, without the Help of others to come in, and partake of the Burden. That *Moses* therefore might not be disappointed in the Service of others, by making an ill Choice of Persons, who might prove as mad and mutinous as the People, he gives this further Direction, and tells him, who are fit and proper for him to make Magistrates. They must be able Men, such as fear the Lord, Men of Truth, hating Covetousness. Of these Qualifications I shall speak distinctly in their Order. *First*, They must be able Men.

It is, I confess, a great Happiness for a Nation to live under the Guard of good Laws to secure their Religion, their Persons, their Rights, and Liberties. But good Laws, of themselves, never made a People happy, without the Aid and Assistance of good Magistrates to put them in Execution. The Law, without the Magistrate to enforce it, is no more than a Sword in the Scabbard, that is of no Use either to protect or punish, 'till it is drawn. It is but poor Comfort for a Man to say that he has the Law on his Side, when, at the same Time, he has no Magistrate to appeal to; or, which is as bad, or rather worse, he has a Magistrate to appeal to, but he will not, or knows not how to do him Justice. In such a Case, what does the Law signify, which operates not by it self, but is a meer dead Letter, unless there is Somebody to give it Life, and redress the injured Person? As therefore we expect to have good Magistrates, we are obliged to take Care whom we chuse; and in the first Place provide able Men. These are the Persons whom *Jethro* sets in the Front, and in my Judgement with great Wisdom. He bids *Moses* to provide not only such as fear God and are honest Men,  
but

but such also as are able Men; that is, as I conceive, Men of Parts and Understanding. And he prescribes to him after this Manner, for a very good Reason, which is this: A Man may be very honest and good, very pious and devout, and yet by no Means fit to make a Magistrate, for Want of Skill to govern. He may indeed be fit for a Cloister, where he may have more Leisure to say his Prayers, and serve God: But is of little Service, or rather insignificant, in the Arts of Government, where there is as much Need of the Wisdom of the Serpent, as the Innocence of the Dove; where he shall be sure to be surrounded, and beset with a Multitude of crafty designing People, who, if he is not on his Guard, nor has Sagacity enough to smell out their Designs, will certainly mislead him; will abuse the honest, plain, good Man, who suspects no Harm, because he knows none; and in the Simplicity of his Heart, he shall be betrayed into Mischief and Danger, not only to himself, but to the great Detriment of the Publick, which oftentimes smarts through his Indiscretion very severely.

BESIDES this Sort of Knowledge which informs and learns him how to understand Men; there is another Sort of Knowledge proper for a Magistrate, I mean, that of the Law. If he is not so well versed in it as those of that Profession, yet Something methinks he should know of it, to make him in some Measure qualified for his Trust, else how shall he direct others according to that Rule? How liable is he to be imposed upon, who, on all Occasions, must be obliged to trust to another's Judgement, and speak another's Sense, and not his own: So that for Want of a competent Knowledge to act by himself, and with his own Understanding, he acts not, but is acted, and by this Means may chance to prove no great Blessing. 'Tis for this Reason that God, when he denounces a fore Judgement on his

his People, the Tenour of his Threatning runs thus, *they shall be governed by Children*, that is, by those, who, through the Weakness of their Understanding, are as unfit to govern as Children. Ignorance is bad enough in all Men, but worst in Magistrates, who can never determine Right further than what they know; all beyond this is acting blindfold, where if they happen to hit right, it is more by Chance than Choice. And what great Good can be expected on such Terms, where Things right or wrong are set upon the same Foot, and all of them put to the Venture? There be a Thousand Ways for a Man to mistake and do amiss, and without some Share of Knowledge, 'tis Odds but he miscarries; and the Consequence of that is, instead of doing Good, which is the Duty and Honour of a Magistrate, he does much Harm by his Ignorance; he disgraces, not adorns his Station. Indeed the common Picture of *Justice* is drawn with Eyes covered and blinded, and she is represented thus by Way of Emblem, only to show that *Justice* must be blind, and have no Respect to Persons, and not that she should be blind to Causes, where many Times the Case proves intricate, perplexed, and difficult, and for that Reason requires the Use of all the Sight she has to search, find out, and decide fairly. Of such great Importance is it to have wise and knowing Magistrates, and not only so, but to have them furnished with Prudence to make Use of their Knowledge. Which is another Qualification that goes to make up an able Man.

KNOWLEDGE, by it self, is no more than meer Speculation, nor is of any great Value 'till it is reduced to Practice. Here then it is that Prudence must come in, and take her Seat to be the Guide to direct and manage. Should a Man be never so learned, was he acquainted with all Languages, did he understand the Policy and Constitution of every individual Government;



ment ; What would all this signify, or how is the World bettered by him, if he has not Prudence and Discretion enough to apply it rightly, and make a good Use of it ?

IF Passion, or Prejudice, or Party, are a Bias upon his Understanding, then, the greater and brighter his Parts are, the more able will he be to do Mischief ; and if that is the Use he makes of them, he may be an able Man, but it is only to vile Purposes. Now, a wise wicked Man is but a scurvy Character. Spight and Spleen have oftentimes strange Effects, even upon wise and knowing Men ; so that unless Prudence does interpose to moderate and bring them to Temper, they settle usually, and end in Malice and Mischief as great as their Wisdom. But these are Things to which a good Magistrate is a perfect Stranger. His Business lies quite another Way. All his Stock of Knowledge and Understanding is laid out to serve and please not himself, but his Country. He abhors, detests, and banishes from his Heart all the Glowings of Pique and Resentment, the Plague of Society, and Bane of Government. So much for the first Point. *Moses* must seek out and provide able Men.

THE next, that follow, fit to be made Magistrates, are, such as fear God, Men truly religious, who would fear to offend God, by doing Injustice ; but not fear to offend Men by doing Right. Such Men, in all their Proceedings, have the Fear of God continually before their Eyes, and this will tell them who they are, and whom they represent ; no less a Person than God himself, in whose Stead they act, and by his Commission, which prompts them therefore to act as if he was himself present, to hear the Cause and give Sentence. A Man without Religion will hardly be kept steady to the strict Rules of Justice. For, having no Restraint upon him by the Fear of God, we can never  
suppose



suppose that any other Fear will hold him fast, where he can transgress with Safety. Why should we expect that Man to be faithful to his Trust, who is a Rebel to God? What Reason to think that Man will have Regard to the Rules of Justice, be always punctual and exact, without the least Deviation from them, who has no Regard to God the Author of Justice, and without whom there would be no such Thing as Right and Wrong? Is it reasonable to hope to find a true staunch Friend in him, who loves nothing but himself; or that he will keep his Word, whom Oaths are not strong enough to bind? Be pleased to consult your own Experience, and then give me Leave to appeal to your selves. Is there any one Man here among us that would care to have his Life and Fortune to lie in the Hands of one that has no Religion? Would not a Man, nay, would not the Atheist himself, chuse rather to trust one that fears God, than one that owns and knows no God but his Pleasures and his Interest? It is, I know, urged by some, that independent and abstracted from Religion, there is a certain Love for Justice, which Nature has inspired, and planted within us, and that this is sufficient to make up the Character of an honest Man, such, at least, as shall pass for honest in the Eye of the World. So indeed they say — But this is only a specious Pretence, which may serve to support the Credit, and keep up that good Opinion, they would fain have among Men. For, I would know what Sort of Justice that is like to be, which is left to the Discretion of such as are persuaded there is no God for them to fear? Will the ambitious, the voluptuous, and the covetous Man, that are thus persuaded, have any great Notion of Honesty, or profound Veneration for Justice, which with them is but a meer Name. As these Men set aside Religion, and the Thoughts of God are far from them, whom have they to regard but themselves, and to make themselves their sole End? Why should not Interest, Pleasure, Honour and Glory be their Idols? Why may they not sacrifice every Thing besides to these, since they see nothing better than themselves, nor whom they can please better? What Honesty therefore, I urge it again, can be expected from such Persons? They may talk

P. B. 47.

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of their Morals, and boast of their Honour, it is but Talk and Boasting. For after all, while they pretend to set aside Religion, they, at the same Time, contradict and confute themselves. For the Case stands with them plainly thus : Though they are not for Religion themselves, yet they are contented to joyn with you, and are very glad to have the Belief of it instilled into the Minds of the People ; they look upon it to be a State-Engine, and a good Piece of Policy to keep in Awe the Ignorant and Vulgar. But, by this very Confession, they allow, that a Sense of Honesty, stamped upon our Hearts by the Light of Reason, is not sufficient, barely of itself, to keep Men within Bounds, nor yet, make a truly good Man, who, before he is so, must fear God. For no Motive, but that of Religion, can make him a thorough-paced honest Man, and all of a Piece. Religion, and that only, will inspire him with Courage, to stand Proof against such Temptations, as otherwise might stagger his Virtue. For Instance, when a Man has no more to do, in Order to gain the Esteem and Approbation of the World, than to joyn with the strongest and the wrongest Side ; whereas, if he sticks close to the Cause of Equity and Truth, he shall be hated and abused for it. When he is obliged to oppose Authority, and so run the Risque of his Fortunes, if he will act, and show himself to be an honest Man. When, by transgressing the Bounds of Justice, he has an Opportunity of making himself, as we call it. In a Word, when he may do Evil without the Apprehension of Danger, How soon is Reason staggered ? How ready to comply and yield to the Temptation, if not supported by Religion ? It is an easy Matter to find Men seemingly pious, and, in Appearance, strictly honest, while they have no Temptation to seduce them. Thus far they will go by the Light of Reason. But to see this Virtue of theirs to hold out against all the Considerations of Interest, to be honest and just against themselves, nay, perhaps to their utter Ruin in this World : This is such a Sort of Honour as is hard to find, unless Religion comes in as Second to support it. For why should a Man be contented to suffer, if he can help it, any Inconvenience in this World, which is his All, and where he can find nothing so near and dear to

to him as himself? I conclude therefore, that the Fear of God is the great Foundation of all true Virtue; that, without this, a Man can be neither a good Subject, nor a good Citizen, nor a good Friend, nor a good Magistrate; that he can never discharge the Duties of a truly honest Man, if he is not touched with this religious Fear in his Heart. And, with this Fear, he gets rid of all other Fear, and has nothing else to fright him. For he acts under the awful Eye of God, and is obstinately bent to do his Duty, without swerving to the Right or Left, against all Difficulty and Discouragements whatsoever. He is resolved to be a Man of Truth, *i. e.* an honest upright Man, whose Love to Truth will make him sift it out, by hearing both Sides patiently with impartial Attention and unbiass'd Affection. Which is the third Qualification of Magistrates mentioned here. They must be Men of Truth.

AND what will not such Men do for the Sake of Truth? They will grudge no Pains to examine into Causes, search diligently and go to the Bottom, so they may but come to the Truth at last. The Honour of a King is to search out a Matter, says *Solomon* the wisest of Kings, *Prov. xxv. 2.* And so it is the Honour of those Magistrates that act under him, to find out the Mysteries of Iniquity, in order to punish them; that as others are careful to conceal their Wickedness, to colour over and cloak their evil Actions, so these may be as diligent to discover and lay them open. For Causes many Times become obscure, not in the Nature or Matter of them, but by the Subtilty and Cunning of the Parties concerned in them, who cast about and set their Wits to Work, how they may put a Gloss upon a Business that appears suspicious, and endeavour to make Good look like Evil, and Evil like Good. For as some plain Texts of Scripture are rendered cloudy and hard to be understood, by some who labour more to bring the Scripture to their Sense and Opinions, than submit their Opinions to the Sense of Scripture: So in Civil Matters, some clear Causes are rendered dark, by raising a Dust, and hard to be understood, by Reason of the Quirks and Quibbles of the Parties, whose Interest it is to puzzle



zle a Cause as much as they can. A Man of Truth, therefore, that makes a Conscience of his Office, will not be over hasty to decide in a difficult Case, only to save himself so much Time and Labour. He will take Time to consider, and have Patience to hear, and keep his Ears open to both Parties, be they Rich or Poor, Acquaintance or Strangers. He is equally disposed to attend to both Sides, and dispatch them both with equal and impartial Justice. The *Jews*, in the Administration of Justice, were so very nice, that we are told by some of their *Doctors*, that some particular Practices in their Courts were kept up on Purpose to preserve that Awe and Respect which is due to the Dispensation of exact Justice \*. For if one of the contending Parties came into the Court richly cloathed, and the other poorly, they would not hear them, 'till they were both cloathed alike; nor would they suffer one of them to sit, and the other to stand; but both of them either sat or stood. And if they sat, one of them was not permitted to sit higher than the other, but they sat by each other's Side: Intimating, by this Form of Ceremony, that High and Low, Rich and Poor, are, when before the Magistrate, on equal Terms, and without any other Distinction than that of their Cause.

MERCY and Compassion to the Poor is, I confess, a very moving Argument, and hard to be resisted; but we have no Right to relieve them against the Right of another. If we would help a poor Man, because he is poor, we must help him out of our own, and not another's, Purse. There is no other Relief, that I see, for the Magistrate to afford; because he must judge according to the Equity of the Cause, not according to the Poverty of the Person. The Law must have its Course, and Justice be done, and no rich Man, because he is rich, be wronged or defrauded of his Due.

So likewise on the other Hand, the Acquaintance of Friends, and Relations, and great Men, are potent Arguments to sway a Magistrate,

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\* See Selden *de Synedrjs*, Page 349.



Magistrate, if he is not armed with Courage and Resolution; but a Man of Truth will never be scared nor cajoled out of his Duty. He dreads the Cries of the Poor against him, more than the Threatnings of the Great, and will dare to be crushed himself, rather than injure or crush them. He chuses to bear the Frowns of the High and Mighty, and incur their Displeasure rather than offend and disoblige his great Lord and Master, whose Ears are open to the Cries of the Poor, and will certainly be their Avenger. And although he may, perhaps, on Occasion, be allowed to temper the Severity of the Law; yet he must by no Means pull the Sting quite out of it. He is in Duty bound to break the Jaws of the Wicked, and pluck the Spoil out of his Teeth; for he beareth not the Sword in vain, which is put into his Hand to smite, as well as show it, and make those feel it, who are not awed with the Sight of it, be they never so great. The Rich hath many Friends, says the wise Man; they have a Sort of Influence, if not Command sometimes, on Magistrates and Judges. But the poor Man is hated of his Neighbour. Therefore to be a Friend to the Poor, where there is Room for Friendship, to cherish and protect him from Oppression, is the Delight of God himself, and will be so of God's Vicegerent too, who, by Acts of Kindness, Righteousness, and Judgement, will do Justice for Justice Sake, in Spight of Power to terrify him, or Bribes to corrupt his upright Heart, which is above Fear, and he hates Covetousness: Which is the last Qualification here mentioned that belongs to a good Magistrate.

WE are told by *St. Paul*, *1 Tim.* vi. 10. That the Love of Money, which is Covetousness, is the Root of all Evil. And so we learn from the very Heathen. What will not this cursed craving Appetite for Money make Men do? says one of their Poets. It is a Passion in its Pursuits so violent, that nothing can stop it; so ravenous in its Appetite, that nothing can satisfy and content it, and so unjust in its Demands, that nothing is more unreasonable. 'Tis this insatiate Passion that breeds so much Difference amongst Men, and engages them continually in  
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Suits and Quarrels; where each Man uses all Sort of Arts and Artifice against each other, and spare neither Force nor Fraud to gain their Point right or wrong, to the Ruin and Destruction of their Neighbour, Friend, or Foe, without Distinction. 'Tis this pernicious Passion that fills the Country with Robbers, and the City with Thieves and Sharpers, that banishes all Fear of God, that defies his Threatnings, and contemns his Promises, and tramples under Foot his Laws, as well as the Laws of Men. In a Word, from this Root spring up almost all the Crimes and all the Miseries of Mankind. What is it that tempts Men to lie and cheat, to swear and forswear, and many Times commit Murder? Money. What makes Men of seeming good Character, Men of approved and experienced Probity in their Dealings, often to prostitute their Honour, which ought to be more dear than Life to them? Money. Nay, What induced the Traytor *Judas* to betray our Lord and Master? Money. For so we read that he was sold for Thirty Pieces of Silver. And after this, What can we think the Love of Money will not tempt a Man to do? What Wickedness will he scruple to commit? Especially if the Law cannot take hold of him, or the Magistrate is pleased to wink at it. He will strip himself of all Humanity, devour the Substance of the Poor, ruin the Widow and the Orphan, and many Times even renounce his Religion, and show by this, how much he values Gold above God. Covetousness therefore must be an odious and abominable Vice in all Men, but in none so much as a Magistrate. For he is supposed to be the Guardian and Protector of the Injured, and for that Reason he is called in Scripture their Shield. But how shall he be their Defence, if, for the Sake of filthy Lucre, he will suffer his Hands and his Mouth to be stopped by a Bribe? There is, there can be, no Room for Justice to take Place, when a Man is obliged to do Something for Something, or rather, obliged to sit still and do Nothing, but drop Justice, and suffer it to go by Default. If he will not take special Care to keep his Hands clean, he will be apt to make but dirty Work, and do just as much Mischief, as by Virtue of his Office he is bound to do Good. He becomes the exact Reverse of what he should

be;

be ; instead of Comfort and Support, he adds Sorrow to the Afflicted, he oppresses the Oppressed, and loads them with more Weight, who already groan under their Burden. Better no Magistrate at all than such an one, who, under the Formality of Law, and by Virtue of his Authority, shall see, or not see, the Equity of a Cause, just as his Interest leads him. And no greater Curse, I think, can befall a Man in this Life, than to sink under the Curse of Legal Oppression.

THE covetous Man, in his private Capacity, is a Saint in Comparison of a corrupt Magistrate. Not but that the one hath the same Inclination with the other, and would, if he could, make as much Havock in the World for the Sake of Money ; but the Influence of his Power reaches not so far, nor has he so large a Sphere of Government to move in, as the other has to domineer, and commit Violence. If the one destroys his Thousands, the other ruins his Ten Thousands ; he devours not single Families, but is able to swallow down whole Provinces at one Gulp. Such a wide Throat may the Magistrate have, if he hates not Covetousness.

THUS you have heard the Character of a good Magistrate, as described in the Words of my Text by these Four Qualifications. He must be an able Man, a Man of Capacity and Understanding, for fear he should do Wrong, when he means perhaps, and designs to do Right, but does not, because he knows no better. He must fear God, have him always before his Eyes, or he will hardly fear any one else, nor scruple to pursue his own Interest, to the Neglect of the Publick, by any Means that he can. He must be a Man of Truth, a Lover of Justice and Equity to that Degree, as to be swayed by no other Consideration ; neither by Pity to the Poor, nor Favour to the Rich ; but steady and impartial between them both. And lastly, he must hate Covetousness, the most ruinous to Government, especially in Magistrates, of all Vices. Leave out any of these Ingredients, the End and Design of the Law will soon be defeated at least, if not perverted. And the Magistrate, who is not adorned



adorned with all these Paddes, is but the Figure and Image of himself, dressed up indeed and decked with the Robes of his Office, which, without those Ornaments of Virtue and Wisdom, may as well become his Statue. But there is no Need for me to multiply Words on this Subject before an Audience of Magistrates, who know, and by Experience too, a much better Master than Books, what it is to govern well. Witness this great and populous City, so well regulated and ordered; whose Fame has been long ago proclaimed far and wide, and so much admired above other Cities, that by universal Consent, she has ever had the Preference for wise, pious, just, and generous Magistrates. In a Word, she has gained such a Name abroad, and appears in Grandeur so magnificent, that it will be very difficult to find her Equal. May she ever continue thus to flourish and abound. May she always find such Magistrates as are mentioned in my Text, able Men, fearing God, Men of Truth, and hating Covetousness. May the succeeding Generation of Magistrates learn to tread in the Steps, and follow the bright Example of their wise Predecessors, who have raised this City to such a Pitch of Glory, that to keep it up in the same Lustre for the Time to come, will be their sufficient Commendation.

For my own Part, I know before whom I stand; before a venerable Assembly of Magistrates: And come not here to dictate, but as a Monitor, to put you in Mind, and beseech you to go on in the Course of your Duty. And the Word of Exhortation I shall use for this Purpose, shall be in the Language of St. Paul, with which I conclude. *Philip. iv. 8.*

28 MR 59

*Finally, Brethren, whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report; if there be any Virtue, and if there be any Praise, think on these Things. And the God of Peace shall be with you.*

A M E N.



